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THE
CONTRAST:
ALSO
Further Considerations
ON THE
CONCERN
FOR
TRADE.

WITH
PROPOSALS how to amend and
render more effectual the LAWS in Being for
the preservation of the *PUBLICK ROADS*,
and to preserve TRADE.

In Two LETTERS to a Member.

By PHIL' ANGLUS.

Printed for M. Cooper in Pater-noster-Row, London. (Price
Six-pence) Sold by her, and other Bookfellers in Town
and Country. 1746.

CONTRACT

ALSO

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CONCERN

FOR

TRADE

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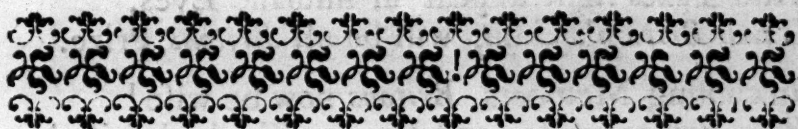
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Occidit propinquum qui aufert communem victum. — Eccle. C. xxxiv. V. xxii.

HE, who hath Pow'r to act what's *ill* or good,
In doing *ill*, not good, takes up a Sword,
And slowly kills his Neighbour in cool Blood.

He who a Pit doth dig with env'ous View,
By falling first therein, receives his Due;
His Childrens Children may the Action rue.

Wheels *narrow*, and Views *alike*, do make in course
Our Ways and Actions daily worse and worse,
The Tree that's bad, of Fruit that's bad the Source.

When by Means *part'al* we Supplies do raise
To please the *Few*, of *Many* we lose Praise,
And forfeit Honour by ungen'rous Ways.

When Bribes and Pensions govern *British* State,
Tho' great's the *Few*, 'twill be the *gen'ral* Hate,
And Virtue lost, will hasten *Britain's* Fate.

When Members can't sit longer than three Years
They then will listen with attentive Ears,
Heal our Wounds, and wipe off Septenn'al Tears.

When *British* Produce is so well improv'd
To be all *Britons* Wear, their Drink and Food,
Then will appear true *Britons* Thirst for Good.
When

When Debts decrease, and Trade* and Credit rise,
And Taxes light appear in humane Eyes,
Then *Britain's* Gain, will be all *Britons* Prize.

In chusing Members, *Britons* now be wise!
Base Bribes refuse, and Foes to Trade despise!
Let those give Laws who do by Merit rise!

* See a **S C H E M E** to prevent the Running of *Wool*; the infamous Practice of Smuggling, of Tea, &c. With Notes upon Trade and Industry, Idleness and Extravagance, shewing that the Strength and Riches of a Nation encrease in Proportion as its Produce is (or decrease in Proportion as the same is not) properly improved, manufactured, or consumed. Price 1 s.

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THE
C O N T R A S T :

A L S O

Further Considerations on the Concern
for Trade.

W H E R E A S several Laws have been formerly enacted, on Probation found inconvenient, and afterwards repealed ; therefore, as an Englishman, I think it my Duty to mention some Particulars, which appear to me very partial in respect to Persons, and detrimental in respect to Trade. I here refer them to your Consideration, and, if agreeable to your Sentiments, I trust you will forward either an Amendment, or a Removal.

According to the English Constitution, the Interest of the meanest, as well as the greatest Member ought to be consulted, where the *General* is not prejudiced. Altho' I am but *one* of the political Body, yet I consider myself as struggling and contending for the *Whole*. I consider myself as struggling for the Liberties and Fortunes of Posterity, and contending for the Rules of Justice.

I presume that most Men know the English of these Words, viz. *Summum Jus, Sape Summa Injuria*, and that all must know and own that the greatest Rigour in the Execution of some pe-

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nal Laws is the greatest Injury.——He, who first sees an Attempt tending to prejudice Trade, and does not endeavour to prevent it, however he may screen himself, or whatever Pretence he may make, is in *Foro Conscientiæ*, an Accessary to it; and a Man who sees his Neighbour or himself oppressed, or in Danger of being so, by any Act of Parliament which is by Experience found inconvenient, must be a very bad Member of any Society, if he does not endeavour to make such Inconvenience known to all his fellow Subjects.——Whether this will contribute any Assistance to such as stand in need, I am not able to determine, but sure I am, it can never place them in a worse Case.——Therefore in the Defence of every *Englissman's* Right, and with great Submission to Authority, I here take upon me to say, that the many Restraints and Penalties imposed on Persons, who carry Goods for *hire* more than on those that do not, viz. the obliging the former to have the Wheels of their several Carriages bound with Stroaks of Tyre of a greater Breadth, and the same drawn by a less Number of Horses than those of the latter; the seizing all the drawing Horses above *six* (all above *four*, as some would have had it, not considering the great Difficulty of drawing *broad* Wheels in Ruts cut by *narrow*) the weighing the loaded Carriages, and not allowing a Weight sufficient, at the present Prices, to answer Expences, will, if rigorously put into Execution, create greater Inconveniencies than *those* they were made to cure, viz. *Bad Roads*, not made so by Carriages for *Hire* only. The Badness of the Roads will still continue by a *partial* Licence to *narrow* Wheels, and these *narrow* Wheels, so cutting the Roads, will add a very great Inconvenience to those who are oblig'd to pass with *broad*er.

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The Strength of six Horses (the Property of one Man) may be weaker than that of four of another, how can we then limit the Number, or deny the Strength of the seventh, and not injure our Neighbour that needeth. Denying Strength sufficient to draw a loaded Carriage on the Road, up a Hill, or out of a Hole, is not only a great Detriment to the Person griev'd, but to the Roads also; for every Weight that stands or sticks is a greater Pressure on the Part than when it quickly moveth.

No Stains to me appear of so deep a Dye as those of *Partiality* and *Ingratitude*. — If we consider the Duty imposed on Window Lights, doth not *Partiality* glare us in the Face? How are the industrious burthen'd for these Indulgences? Ought thirty to pay as sixty and more? Would it not be much better to charge an *equal* Tax, (as a Window) on every Window, (be the less or more) in every House, than to continue the Tax as it now stands? If we consider also the Continuation of the Land-Tax, according to the false Estimate given and taken upwards of fifty Years ago, doth not *Ingratitude* here reproach us? Shall the Zeal and Affection of some Fathers for *King William*, high rating their Estates, beggar their Children? and the Reverse or rather Foresight of others, undervaluing their Lands, enrich their Posterity? In a Word, shall the zealous for Liberty suffer, and the Lovers of Slavery be rewarded? *I hope not long in a Christian Country*. Would it not be much better to have a new and fair Valuation taken of all the Lands in the Kingdom, than to continue the Reverse as aforesaid?

Is not the Drawback on the Exportation of *tann'd Leather* ill plac'd? Would it not be much better to lessen the same, and place an additional

Drawback on the Wares made thereof? For the more the Exportation of made Wares is encouraged, the more Wealth such Goods bring to a Nation, because Foreigners do then pay for such Labour.—By a Drawback on Goods not half manufactur'd, as *Leather*, Foreigners are supplied with it cheaper than our Natives, and enabled to work against us, and rob us of that Branch of Business, which consequently must lessen the Consumption of the *Produce*, and thereby the Rents of Lands.

To grant Licences to Hawkers, &c. Is it not very prejudicial to fair Traders in this Kingdom? Fair Traders, paying House Rent, Taxes, Parish Dues, &c. are by all agreed to be useful Members in a Community; Hawkers do seldom pay any, and yet gather up that which should support Fair Traders, who, with the Manufacturers, are the very Vitals of the *Country*. Are not the Rights and Freedoms of Men living with their Families in Cities and Boroughs very much lessened thereby?—What Incouragement have we to put out our Sons Apprentices? Are not the Number and Value of Stamps on Indentures greatly diminished? And are not Licences prejudicial, not only to the fair trading Interest, but to the landed Interest also?

His Majesty has now seen how unanimous his *British* Subjects have been in the Support of Him and the Royal Family; I do not, in the least doubt, but that we shall meet with such Returns for our *Zeal* and *Loyalty*, as will convince us that nothing is so dear to Him, and so near His Heart as the Security of our *Liberties* and *Properties*: He will, in all Probability, recommend to His Parliament, the Repeal of such Laws which are found very inconvenient to the People, and too long

long their Grievance, particularly those aforementioned, also the Septennial Act, and likewise the passing such new Laws as the People have long wanted, and implored. These will be such grateful Remunerations as will become a wise and good Prince to give, and such as will make him reign secure and easy in the Hearts of his Subjects.

The Time of the Rebellion in the Beginning of his late Majesty's Reign, was the Time when Ministers chose to deprive us of *Triennial* Parliaments, the Necessity of an Act for continuing the Parliament was then pleaded, and by the *loyal People* that Necessity was admitted ; but the Necessity of never repealing that Act has not yet been admitted : As therefore that Rebellion was made the Handle of depriving us of our frequent Elections, so let the Suppression of This be attended with the Repeal of the *Septennial* Bill : This will give great Satisfaction to the *People* in general, and add immortal Honour to the *present Parliament* : Having now touch'd on these Things, I humbly refer them to the Consideration of my Superiors. I shall now proceed further on the Matter in hand.

The Restraints afore-mention'd will, consequently, lessen the Conveyance, encrease the Price of Land-Carriage, or ruin the Carrier ; the Consequence of which will be to throw a *MONOPOLY* of Trade into the Hands of a *Few*, who can help themselves various Ways, and distress *Many*, whose Livelihoods depend on a cheap and speedy Conveyance ; these will also cause many Disappointments, and will render *small* Traders more and more unable to buy or sell at an *equal* Market, or at any other Market but at Home.

When Commerce is got into *few* Hands, we shall soon see *some* get prodigious Estates, and *Numbers* reduc'd to Penury and Distress : We shall
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soon see *Many* become mean Slaves and Dependants on a *Few*; and he that will may see, that *Partiality* in all Shapes and Colours is, not only, an Encroachment on, but the reverse of every Thing that is good and valuable in the *English* Constitution.

In the Reign of *Queen ELIZABETH*, very few Coaches, Chaises, or Chairs were made use of, but now they are so common, that every considerate Man must imagine that they are rather the Vehicles of Pride and Idleness in, than a Benefit or Convenience to the *Public*.—It is true, they are of Service to the *Aged* or *Infirm*, but in the general, are growing Evils in *young healthy* Persons of small Fortunes; if these Vehicles multiply as much in future Years, as they have of late, the Number of them will soon exceed the Number of Carriages employ'd in Trade and Agriculture.—Whether this shews an Instance of Riches, or Pride, Luxury, &c. I shall leave to the Reader's Determination, or how long this Excess will continue I am not able to say.

A Duty on *Coaches*, *Post-Chaises*, *Chairs*, and other Articles of *Pride*, or *Pleasure*, would be very necessary, not only to lessen the Number of them, but raise Supplies to the Government.—The less the Number of *Coaches*, &c. the greater will be the Grandeur of Men of Rank and Fortune.—Sumptuary Taxes can never be accounted oppressive; the more frequent such Taxes are imposed, the more conspicuous will the Wisdom of the *Legislature* appear, and the greater and more frequent such Payments are made by the *Rich*, the greater will their general Zeal and Affection appear for the Government: Easing the Taxes on the Necessaries of Life will shew a Compassion for the Poor.

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In the frequent use of these Vehicles we shew a very great Indolence; and in obstructing Those, that help to circulate Trade, the greatest Imprudence.—The Mischief is yet unknown that may be done by one single Example of Indolence, Imprudence, Avarice, Luxury, &c. *What may succeed repeated Examples of the Whole?* Let us surmise the fatal Consequences in due Time!—The best Way therefore is to associate with such as may profit by us, and we by them.—As it is not doubted but that the setting up of *Post-Chaises*, and *light Carriages*, have greatly added to the Revenues of the Turnpikes, (which ought to be accounted for to the *Public*;) so it cannot otherwise be imagin'd but that *Those*, who first promoted *these*, were the first that moved for a Bill to suppress the *heavier* Carriages for *Hire* only, and (under false Colours and specious Pretences that *these* alone did cut the Roads) to cast the Weight of their *Selfishness* on other Mens Shoulders, little caring *who sinks, so they swim*.—It is very obvious that the Charge of Toll is near the same, Servants Wages are the same for a light Carriage, as a heavy One. This, therefore, in my Opinion, is wounding Trade thro' the Sides of the Carriers. *What can be the End of some Mens Avarice, or the Consequence of others momentary Pleasure?* I cannot otherwise imagine than that either or both serves to make such Men not only unhappy in themselves, but malevolent to Mankind.

Pride, Partiality, Oppression, &c. (*as Tares among the Wheat*) ought not to continue amongst Men: The *publick* Welfare, and the *Nation's* Safety, depend on Unanimity. Party Distinctions, Animosities, Resentments, unkind Suspicions, and unjust Imputations should cease to be, Love and Unity, Truth and Justice, &c. should continue

tinue among us, and extend to future Generations.

Men, that are truly great and virtuous, will ever make this Maxim, the unvariable Rule of their Conduct; they will engage in no Act merely because it is advantageous, or does contribute to the Ease of themselves *alone*, but because it is right; they also will not oppose the passing of any Bill, because it carries with it a View of some Disadvantage to themselves, or their Revenues. *What is right, that, and that ONLY, they should engage in; for He, that is buoy'd up by any thing else than what is right, is liable to a Fall. It is not Honour, Nobility, or Riches, that justify a wicked Man; nor is it the Want of them that can discredit a good One.*

I do not here exhort People to redress Grievances by Menaces or Resistances, but by such Remonstrances and Petitions to Parliament, as our Laws allow, or our Constitution prescribes; for as the People are, and will be ready to contribute chearfully to answer all the Demands of Government, and the present happy Establishment, they have a Right to expect and require Redress of Grievances, so when Grievances are made known, it is the Duty of Representatives to vote for the Redress of them, especially when they are reminded by their several Constituents. — The Petitions, in regard to Land Carriage, from most of the trading Towns in *England*, being humbly offer'd to Parliament in 1744, and 1745, with a Letter wrote from Cambridge in the General Evening-Post, March 7, 1744, ought to have some Weight with their Representatives. Weighing the Carriages for *Hire*, limiting the Weight, and distraining for over Weight, must obstruct Trade, and ruin Numbers. — *He, who taketh away his Neighbour's Living, slayeth him. Eccle. Chap. 34. Ver. 22.* The

The only Way we have to remonstrate our Grievances, is to *Parliament*, the only legal Method which we have of vindicating our Rights and Privileges against the Encroachments of the *Proud* and *Ambitious*, and the Attacks of the *Selfish* and *Insolent*, is by *Parliament*, and the only effectual Way we still have for the Redress of them, is publickly and particularly to communicate them, and jointly lay them before the *Parliament*. These Methods are consistent with, and essential to the very Being of our *Constitution*; and we cannot, with any Propriety, call ourselves *FREE*, if when injured, we should be hindred from making proper Applications, or if ever our *Representatives* should shut their Ears to the *just* Complaints and *humble* Petitions of their *Constituents*.

If the poor industrious (perhaps *ignorant*) Man is still to suffer in the Breach of any Law, and the rich, indolent (perhaps *knowing*) One is to escape with Impunity, *Where is Justice and Equity?* The *Divine* Law says, *If ye have Respect to Persons ye commit Sin: Sayest thou! thou shalt not kill, and doest thou kill?*

Methinks I hear, in the Language of the Scripture, the Task-masters say to the Children of Israel, *Thus saith Pharoah, I will not give you Straw: Go ye, get you Straw where you can find it; yet not ought of your Work shall be diminished.* Methinks, I hear the Officers of the Children of Israel say, *Wherefore dealest thou thus with thy Servants? behold thy Servants are beaten; but the Fault is in thine own People.* Methinks I hear the distressed say, *Lord save us, we perish, our Strength faileth.* Methinks I hear, in plain English, the Men of *Self-Ease*, and *Self-Interest*, say, that *those in the publick Interest do break the Law: The Number of their drawing Horses, and the Weight of their*
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loaded

*loaded Carriages should be limited : That these alone do destroy the Roads. Methinks I hear also, Those in publick Interest say, that their Accusers mind so much their own Ease and Interest, that the publick Interest is little regarded : Methinks, I hear the Carrier say, Pray Master give me my Horse : Methinks I hear the Horse-taker say, No, I won't, without so much Money : Methinks I see poor Cul: whipping and cutting the other Horses, both panting, and striving to little Purpose, and the Roads made worse thereby. Methinks I see Cul: running after the Horse-taker ; methinks I hear him say, Won't you give me my Horse ? If you won't, I'll make you : Methinks I see the Horse-taker running to the Justice, the Justice issuing out his Warrant, &c. poor Cul: must flee, pay for it, or go to Jail.—If any Goods be left behind, methinks I hear a Gentleman, a great Trader, &c. say, Why do you serve me so ? you shall lose my Custom, I will employ another Carrier, I will set out my own Wagon, or order my Goods by Sea, &c. Methinks I hear a little Trader say, I have lost my Market, my Fair, or my Chapman, you can't make me Satisfaction, &c. Methinks I see Carriages for publick Uses swinging in the Air, and Those for private passing on unmolested, one Man (whether he will or not) paying for Straw, Water, and Dirt, at a very dear *Rate ; and another (right or wrong) taking the Money by Force of a Law. Are these Things so, or not ? I appeal to the Public.*

If

* Carriages for Hire are stopt, and weigh'd : The Penalty is 20s. (is not 1s. sufficient) for every hundred Weight drawn above 60 on any Turnpike Road : In a wet Journey the Carriage, Tilt, Chains, weigh upwards of 30 hundred Weight. Surely other Means may be found to preserve the Roads, with less Detriment to Trade. The Remedy is monstrous that causes a worse Disease, than that intended to be cured.

If a wet Day, or an Obligation to a Customer, is to render the Carrier for *Hire* obnoxious to the Law, the Case is hard, and the Hazard great. *The Hour the Carrier sets out Goods are sent in.*

—If the Carrier, in Obedience to the Law, should at any time leave a Customer's Goods behind, *would not he be blamed, rather than the Law?* When an Injury is done, Revenge in that Case aggravates the Crime, and Ingratitude disunites Mankind, either of which breaks the Cement of Society; to remedy which we should ever reckon Ingratitude venial in others, and unpardonable in ourselves. *How then is the Tradesman or Carrier in that Case to act?* As the Law now stands, I am at a Loss to say. *Is it reasonable that the Tradesman should be disappointed of his Goods, or the Carrier fined for endeavouring to serve his Customers?* No Reason that's solid for either.—As Trade is uncertain, so is Carriage, therefore no Man should be obliged to lose an Opportunity of getting an honest Livelihood for himself, or of doing a good Office to another, when either offers.—Breaches in the Roads may be repair'd, but a lost Trade is hard to be regain'd. When an Injury out weighs the Benefit, such Benefit merits little Regard.—The Preservation of the Roads, I own, is a Benefit, but if the Means taken detriment Trade, the Injury is greater. *What then is necessary to be done?* If what I propose hereafter be thought proper, and on Probation found so, such Benefit is greatest.

Let us consider that it is our Interest to send our manufactur'd Goods to foreign Markets as cheap as we can! and that a safe, cheap, and speedy Conveyance of Goods from Place to Place by Land is of greater Service to *Land-Owners* and *Tradesmen* in *Inland Counties* than some at present imagine!—It encourages the *Tenants, Grasers, Innholders*, in the Consumption of *Cattle, Hay, Corn*; it encourages;

courages also thousands of *Artificers in Wood, Iron, Leather, &c.* Ought we not then to study to support that *Conveyance that helps to support us?* How can our *Fleets and Forces for the Defence of the Kingdom, and of our Rights and Privileges be maintain'd?* And how can the *Demands of Government be supplied, if we lessen and cramp our Trade in it's Circulation?* Nothing under Providence can make us a flourishing People, or preserve us from Ruin, but Trade and Industry.

If an equitable Circulation of Trade be hindred, we shall soon see our Lands untill'd, our Houses uninhabited, Looms unemploy'd, Trade decline, and every Science mourning her Decay. If the People are unhappy, Princes and Governors cannot long be otherwise; such Princes, *France*, has been long cursed with; Armies have been rais'd, Rates impos'd, Punishments inflicted, and Rewards bestow'd, without any Regard to Equity, Justice, or the Cries of injur'd Subjects; O *England! England!* let not these Things ever come within thy Borders! Shun the barbarous Irregularities of that *Despotic Power*, do nothing by *Partiality*, but set such Examples of Love, Equity, &c! that the whole World may justly say, thou art a People truly worthy of the Name of *Free Britons*. May our *Representatives* never betray the Trust reposed in them, nor sell the Rights and Liberties of their Posterity for either Place or Pension to support superfluous Luxuries! May there never be a Majority of such selfish, short-sighted Men, sitting in Parliament; and may that Constitution, which was form'd in Truth and Vertue by our Ancestors, remain sacred and inviolable to latest Posterity.

The Breaches in our *Roads* may yet be repair'd, and the Wounds of our *Constitution* may yet be heal'd;

heal'd ; *Both* may be preserv'd from Ruin.— *But how ? some Men will say, KNOW YE!* that one and the same Way and Method will preserve *Both* : As a general putting on of *broad* Wheels (all of one Breadth) and a constant use of them, will, not only, help to repair the *Roads*, but to preserve them ; so a general Resolution (of all) to do, and a constant Thirst after, *good*, will, not only, heal our Constitution, but preserve it : But if the narrow Wheels of *present* Ease, *momentary* Pleasure, &c. (heavy loaded with *private* Gains and *publick* Spoils) be suffer'd to cut the *One*, and the narrow Views of *Selfishness*, *Pride*, &c. (deeply tainted with Envy) be allowed to wound the *Other* again, *Both* will be ruin'd, the Work will be spoil'd, the Remedy will lose its Virtue, *our Ways their Pleasantness*, *our Paths their Peace*, and our Constitution its natural Strength, and Vigour ; our Vitals will be spent, and the PHALANX, which should support us, will, it divided, lose its wonted Efficacy, and stand us in no Stead, for without the Commerce of mutual Offices of Kindness, we can neither be happy nor safe.—We come into the World naked and unarmed, but by the Blessings of Reason and Union we secure and defend ourselves against the Violences of our Enemies ; — these Blessings make Man the Lord of all other Creatures ; these afford us Comfort in the worst of Calamities, but sever the Conjunction we shall soon become a Prey, even to Brutes as well as to one another. But, alas, instead of doing mutual Offices of Kindnesses to one another : How many Days and Years do we bestow in idle Pleasures, at Balls, Assemblies, Opera's, &c. in doing nothing at all, in doing Things that are not our Businesses, or what is worse in Evil-doing ? Many are more solicitous
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about Dress than Manners, and about the Order of their Garments than that of Government, we let go the present Time which we have in our Power, and looking forwards to that which depends on Chance, we quit a Certainty for an Uncertainty. Few take care to live well, many long, and most take little or no Care at all.—*Our Vices destroy our Fortunes*; Want obliges us too oft to take indirect Means to support Life, and indirect Means will one Day or other bring some to Shame, and others to untimely Ends.

Tho' Unity is necessary, yet a lazy inactive One is insufficient; it must be cemented with true Zeal for, and a firm Resolution to support our Constitution, otherwise such Unity will soon be dissolved, and end in Destruction. *It would have been better for us never to have known good, than not to practice it.*

There are different Practices amongst Men. I shall here mention two, viz. They who faithfully and honestly discharge their Trust and Duty, live according to their Circumstances, in Love, Peace, and Unanimity, with their Neighbour, promote an Improvement and Consumption of our Produce, and willingly pay for what they consume; and they, who study to live in a Manner quite the Reverse. Was it possible to describe the Advantages our Community receives in the Assistances of the *Former*, and the Injuries it sustains by the Attacks of the *Latter*, I could not tell when and where to end. Let it now suffice, that I say the first sort of Men cherishes, but the latter preys on the very Vitals of Life! Let us act as wise Men, and rather make our Behaviour yield to the original Design of instituting a Community, viz. *To add Strength, Friendship, Unanimity, to the Whole*, than think of making the industrious Part of the Community yield to the Pride and Perverseness

ness of the other ! Let nothing whatever betray us into such Divisions and Animosities as will weaken, or perhaps destroy that Community in and by which we live.—Let us exert our whole Strength to protect the said Community from the Cruelties and Oppressions of the Common Enemy, and not treat our inferior Members with Severity and Oppression, for without the Love and Care of Particulars, the whole can never be preserved, we, therefore, must spare one another for the Good of Society : *Let us study to do the Thing that is right ! for that, only that, will bring a Man Peace at the last, for it is Virtue, not Birth, that renders a Man valuable or happy.—Am I an Enemy, if I tell you the Truth, or is he a Friend that flattereth you ?*

That every Member of our political Body may so learn the Golden Rule, viz. the doing the like good he would have done to him, so as, perfectly, to know that he, being One, was not made for himself alone, * but for the *Whole*. The good of the *Whole* does arise from the Sincerity of the Head or Heart, and that the same good may be constantly pursued by every Member, (*rendering Tribute to whom Tribute, Fear to whom Fear, Honour to whom Honour, and Compassion to whom Compassion is due.*) and that there be no other Strife amongst us, but that who shall be the *best good Man*. Let us all with one Heart and one Voice say, *Amen, Amen.*

* *Non nobis solum nati sumus.—T. Off.*

POSTSCRIPT.

In an Act made in the 14th Year of his present Majesty's Reign, Intituled, *An Act for the Preservation of the publick Roads*, Trustees are empower'd to erect any Crane, Machine, or Engine, which they shall judge proper for the weighing of Carriages for the conveying of Goods or Merchandize whatsoever, and by writing signed by them, to order all, and any or every such Carriage or Carriages which should pass through any Gate or Bar to be weighed, together with the Loading thereof, and for them, or any Person or Persons empowered by them to receive and take, over and above the Toll already granted, or hereafter to be granted, the Sum of twenty Shillings a hundred Weight, for every hundred Weight, which every such Carriage, together with the Loading thereof, shall weigh over and above sixty hundred, &c.

As most of the Goods in Trade have hitherto been sold, bought and carried after the Rate of one Hundred and twelve Pounds for the Hundred Weight. Some Persons are of Opinion that the Legislature in making the above Act reckoned the hundred Weight according to the Custom of Trade; Others say that, as these Words and Figures, viz. *take 20 s. a hundred for all above 6000 Weight*, are inserted in the Margent of the said Act, one Hundred Pounds are only allowed to the Hundred Weight. Therefore, until the Number of Pounds contained in the Hundred Weight is settled by Act of Parliament, it is thought the said Act cannot rightly be put into Execution. To prevent Frauds in Weights, all Weights by Law should be duly inspected by a Jury: *Have the Cranes or Engines erected for the weighing of loaded Carriages been duly inspected? If not. Are not the Distresses levied against Law? On Matters of moment more than one credible Witness should attend. Is it reasonable that on the Oath of one Witness a loaded Carriage should be detain'd on the Road, till the Penalty is paid? Of the Injury done to Trade, let the People judge!*



The Second Letter, being further Considerations on the Concern for Trade.

AS every Man has a natural Right to think freely, and every *Englishman* has not only a natural Right to think, but a *constitutional* Right to communicate his Sentiments, without any Reserve, except that of Decency, to the *Publick*; As an *Englishman*, I claim these Rights; and, as a *Christian* and *Protestant*, I think it my Duty to publish every Thought that has any, the least, Tendency to promote the Honour and Welfare of my *Country*, to remove, or, at least, to alleviate *our* present Grievances, and to urge the Necessity of repealing such *Laws*, as have not answered the Purposes of the *Legislature*, or have created *greater* Evils than *those* they were made to cure; and of enjoining such *Other*, as will, in all Probability, add Honour, Lustre, and Safety to the *Crown*, Strength and Vigour to *our Constitution*, and Prosperity and Happiness to *all its Members*.

As therefore a true Zeal has excited me to write, I hope yours will excite you to read with Clemency the following Lines.—I do not, in the least, doubt, but that every unprejudiced Reader, especially if he reads with Candour the *SCHEMES*, publish'd to prevent the Running of Wool, the infamous Practice of Smuggling, &c. the *CONCERN* for *TRADE*, with the Cause of our present Troubles, &c.) will readily join, and say with me, That every *Act*, and every Example, tending to discourage *Industry*; and, in regard to *Inland Trade*, the denying an equitable Conveyance of Goods from Place to Place, will (whatever the Pretence may otherwise be) greatly injure *Many* to gratify the Humours of a *Few*; and that Pride and Partiality, Extravagance, wearing or consuming *foreign* Superfluities, neglecting to improve and vend *our own* Manufactures, and licensing Hawkers, &c. will inevitably ruin Fair-Traders, and, with them, if not timely remedy'd, the Credit of the whole *British Nation*. *No Ruins are so irreparable as those of Reputation*; if true, in respect to private Persons, it is much more so with publick Communities.

Economy, Industry, Equity, Humanity, Liberty, Property, Sincerity, &c. are the Things which form, preserve, and are the main Pillars which support the Fabric of our Constitution; but Things which are the Reverse, as Bribery, Corruption, Vice, Profaneness, Atheism, Infidelity, Ingratitude, &c. are the Tools which deface the Structure, shake and undermine the very Foundation.—*Without due Care fatal will be the Fall thereof, fatal to the Abusers, as well as to the abused.*—There are two trite Sayings, viz. *Pride has its Fall*, and *Necessity has no Law*; the *Former* too oft creates the *Latter*, and the *Latter* too oft verifies the *Former*, I heartily wish that every Reader would make such timely Application of *Both*, as that he may never feel the dismal Effects of *Either*.

Pride, and a Thirst after Pleasure, or rather a Propensity to Luxury and Extravagance prevail much amongst Men of all Ranks and Stations.—*Some* spend what they should pay to their Creditors, and *Others* what they should pay to their Landlords.—*Many* spend extravagantly what they ought to lay up for their Children:—These are the Sources of the many Miseries we daily see in Families; these are the Causes of the Distresses of many Widows and Orphans; these Extravagances fill our Jails, are the Cause of many Bankruptcies, and the Bane of all good Societies. —Men therefore of all Degrees should consider how the pursuit of unnecessary Pleasure, and the Excess of Extravagances do subject them to Want, how Want does subject them to commit base Actions, as *Theft, Murder, to lean to Bribery and Corruption, &c.* how base Actions do subject them to *Shame*, and how *Bribery and Corruption* do sap, and will (if not timely remedied) destroy the *best Constitution* in the Universe. The longer we continue in these Excesses, against the Conviction of our own Senses, the longer we shall be guilty of such Offences, as, perhaps, the Tears of the strictest Penitent can never wash away.

Ill Customs should be broke; tho' the Task is difficult, yet it is every Man's Duty to set about it, tho' *near is my Shirt, and nearer is my Skin*, yet I think my Time best spent when employ'd in the Service of my Country. A publick Good is the lasting Fountain to supply every *Particular*: I therefore will risque my Abilities to publick Censure, whenever I see the *Fair Trader*, and *honest Industry* discouraged; and the Reverse countenanced in my native Country.—A State is proportionable strong or weak, according to the Administration of Justice in it:—A righteous Distribution of Justice, Rewards, and Punishments, without Respect to Persons, must make a State flourish and be durable; but without it, its Glory must inevitably fade, and its Riches decay.

Liberty

Liberty and Justice is every Englishman's Property, as well as the Air he breaths in, or the Soil he treads upon. The late Attempt made to enslave us has shewn with how noble Zeal we are prepared to support our Government and Laws. May the same Zeal continue! 'till we have convinced our Enemies that we would rather chuse to die in defending our Liberties, than survive the Loss of them.

There are other trite Sayings, viz. *Charity begins at Home; Honesty is the best Policy, there is no Happiness but what arises from Acts of Justice and Mercy, &c.* These tend to make Men better, and to establish social Virtues on Earth: If these are commendable in Persons of a *private*, they are much more so in Those of a *publick* Capacity.—As *Individuals*, if we be frugal, and industrious, we may get sufficient to support us in this Life, and leave Fortunes to Posterity; and if we be honest, so as not to deceive, and just so as not to injure any One, our Actions may descend with Honour to our Children; but as *Members of a Community*, much more is required of us. The good of our Country and ourselves, may both be pursued without Injustice to either.—It is our Duty to act in our several Stations for the good of the *Whole*, without which, the *private Good* of ourselves cannot be durable. An *independent Self-Interest* cannot subsist alone.—*We must not only guard against EVILS for ourselves, but we must warn others against them also.*—*We must propose Means to avert all the EVILS we see present and depending, and secure Liberty and Property, and an equitable Right to all our Descendants*, for by so doing, we shall enjoy a greater and more solid Satisfaction than can possibly arise from large Possessions gain'd by indirect Means.—Our Duty to God, our Country, ourselves as Members of one Body, and all our Relatives, demand our Attention to *publick* Affairs: For if we do not know how they are conducted, who are laudable, and who are blameable in their *Ministerial* or *Legislative* Capacities, we cannot possibly know who are proper Persons to represent us in future *Parliaments*.—If we may, and do not, inform ourselves of these Things we are remiss in our Duty, we give our Voices in Ignorance, and cast our Property, &c. into the Bags of bare Chance, or, at best, into those Hands which we have but little Knowledge of. But if we may not know these Things, nor communicate them *freely* to others, we then are doom'd to Darkness, and cannot call ourselves *free Britons*. Much more may justly be said on these Heads, but I refer them to the Improvement of *others of a greater and better Genius*.—If I have, through any Inadvertency, committed any Mistakes, with *Candour* excuse the humane Infirmities of

Yours,

Dec. 4, 1746.

PHIL' ANGLUS.

Remember Man! *the universal Cause*
Acts not by partial, but by gen'ral Laws;
And makes what Happiness we justly call
Subsist not in the Good of One, but All.—
Heav'n breaths thro' ev'ry Member of the Whole
One common Blessing, as one common Soul.—POPE.

In wounding *Trade* we wound our Nation's Weal
 Oft deeper than with Points of polish'd Steel.
 Arts ting'd with Pride or Envy must be bad;
 And of Things vile no Compound good is had.
 Must Schemes take place to ruin *Inland Trade*?
 And without Thought must human Laws be made?
 Must *Trade* suffer? must it be check'd for Pride?
 Must *poor Men* creep, and *Rich* with Fury ride?
 Must those still lag, who take true Pains to thrive?
 And thoughtless Fops as fast as Post-haste drive?
 Must he suffer? who for the *Public* works?
 And we, tho' free, be daily us'd as Turks?
 Must little Villains thus submit to Fate?
 And great Ones still enjoy the World in State?
It may be so; but know! it cannot hold;
 Rich must be poor, if *Produce* can't be sold;
 CÆSAR must lose, if less his COIN be told.
 Thus perish *All*, whose Breasts ne'er learn'd to glow
 At others Good, or melt at others Woe.
 Yea, those, who now enjoy the World in State,
 with meanest *Subjects* must submit to Fate.
 All must appear, let it be soon or late,
 As Glow-worms dazzle in the darkest Night,
 So borrow'd Arts do oft deceive the Sight,
 And, with such Insects, vanish in the Light.
 Thus treach'rous Colours do Mens Arts betray,
 And what *some* thought would last, does fade away.
 What Credit e'er *some* had is quickly gone,
 What's got by many Acts is lost by one:
 Yet Fools admire what Men of Sense do scorn,
 As radiant Diamonds sparkle in the Light,
 So Friends to Truth appear, when try'd, most bright,
 What's Gold is Gold, what's right is ever right.
 These are Maxims plain; he that runs may see
 Th' Intent of ev'ry Line or Simile.
 In chusing Members, *Britons* all be wise!
 All thoughtless Fops, all Foes to Trade despise!
 Let those give Laws that do by Merit rise!

*Proposals to amend and render more
effectual the Laws in Being for the
Preservation of the Publick Roads,
and to preserve Trade.*

AS the publick Turnpike Roads of this Kingdom are notoriously cut and torn up by heavy Carriages drawn on Wheels bound with Stroaks of Tire of *various* Breadths, and especially, in the Winter Season, by heavy Carriages drawn on Wheels bound with Stroaks of Tire of a *narrow* Breadth; to remedy which it is humbly hoped, that no Carriage whatever (except a Carriage loaded with *Manure, Wood, Stone, Brick, Slate, Goods for the Military Service,* and except a *Coach, Chaise, Post-Chaise, Chair* carrying a less Number than eight Persons, and a less Weight than twenty Pounds, the Property of, or for each Person so carried) will after *Day* and under *Penalty* be allowed to pass or be drawn, on any publick Turnpike Road, on Wheels bound with Stroaks of Tire of a *less* Breadth than four Inches, from the first Day in December, to the first Day in March, in every successive Year.

If I may be allow'd to judge (and Experience teacheth) any Weight drawn on Wheels bound with Stroaks of Tyre of a less Breadth than *two* Inches, will cut the Roads deeper than three times the Weight drawn on Those the Breadth of *four*; and any Weight drawn on *two* Wheels, especially in a Side Road, will cut deeper than thrice the Weight drawn on *four*; for the superior Number of the Wheels, disperses the Weight more *equal* on the Roads, and causes the Carriage to move more smooth and steady, and also with greater Safety.

It is not the Number of drawing Horses, nor so much the Weight, as the different Make of Carriages drawn on Wheels of various Breadths, that prejudice the Roads. — There is greater Reason, therefore, to limit the Weight drawn on *narrow* Wheels, than that on *broad*; and the Weight drawn on *two* Wheels, than that on *four*; Give, at least, two Years

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time to wear out the old Wheels, and for Artificers to prepare Materials: Allow five Ton * Weight (Carriage included) to be drawn on Wheels the Breadth of *four* Inches, and (if Wheels of more Breadths than one are to be allowed) but thirty hundred Weight on Those the Breadth of *two*; thirty hundred Weight to be drawn on *two* Wheels the Breadth of *four* Inches, and but ten on Those the Breadth of *two*. — Wheels the Breadth of *four* Inches will roll the Ruts cut by those of *two*.

This Method will, in my Opinion, not only help to preserve the Roads, but Trade also, and likewise afford Pleasure and Profit to Mankind; but if, with Concern do I speak it, Wheels of more Breadths than *two* be allow'd to pass on the publick Turnpike Roads, the Performance will be very difficult, and the Roads made worse thereby. Wheels of the Breadth of *two* Inches and a *half* must either stick in, or extend the Ruts cut by those of the Breadth of *two*. The like may be said of Wheels of other various Breadths. *If any dissent from me touching the Breadth of the Wheels aforementioned, and the Weight proposed to be drawn thereon; their Opinion may be of Service to the Publick, otherwise a Silence signifies a Consent.*

An equitable, well-concerted Act generally answers the End proposed, but an unequal, ill-advised One seldom does. The one frequently lessens, the other either encreases the EVIL complain'd of, or creates a worse.

It is not sufficient to raise a Causeway upon the publick Road, unless a sufficient Quantity of Wood, and Gravel be laid ready, and Men constantly employ'd in letting out the Wet, pecking in the Ruts, and filling those Holes that are made by the several Carriages: — *Without due Care, new Causeways will sooner become ruinous than old Roads.* — If the present Tolls be not sufficient to repair the Roads, let larger be granted, and the same accounted for.

It is not sufficient that the Legislature grant large Sums of Money to be paid at every Tollgate, unless the Amount collected every Month be publickly and particularly advertis'd, that the great Paymasters may be satisfied in the Application thereof. *I do not, in the least, question the Commissioners Honour, but as they were named by the People, and empower'd to raise Money on a publick Act, I think (and hope without Offence) they or the Surveyors should publish an Account of the Trust re-*
pos'd

* Accounting 20 hundred Weight to the Ton, and 112 lb. to the hundred Weight.

pos'd them, viz. They should publish an Account of the Money taken at every Tollgate, what by Carriages, Horses, or other Cattle, what is expended in the Repairs of the Roads, and what remains in hand. Every Member of the political Body, acting in any Place of Trust, is accountable to the Whole, otherwise how can the People, in any Propriety, be called FREE?

It is presumed that the several Toll-gates were set up, in order, to aid and assist the several adjoining Parishes in the Repair of the great Roads, and not to excuse any Neglect of Duty; when such Roads are sufficiently repair'd, and the Money borrow'd for that Purpose paid off, such Tolls should not any longer be imposed on the People.

I now persuade myself, that as I have freely deliver'd my Thoughts with a View of being serviceable to my Country (not majesterially, as dictating what must, should, or ought, but briefly, as recommending what, I humbly conceive, necessary to be done) I shall meet with such Clemency, and Indulgence from Some, as will sufficiently stifle the Censure, and silence the Misrepresentation of Others.

If any think the Whole, or Part of what is here proposed, be contrary to Reason and Justice, let them publish their Thoughts with Candour, and our Representatives give their Sanction to the THING that is Right! "If any dissent from me in any Particular, it ought to secure me from Censure, "that I pretend only to propose to, and not impose upon, "their Judgment, and shall conclude with HORACE.

—————*Si quid novisti rectius istis
Candidus imperti; si non, his utere Mecum.*

December 18, 1746.



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put them, viz. They shall pay an account of the money
 taken at every Polling, what is Carriage, What is other
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 our duty, as representing what, I humbly conceive, necessary
 to be done) I shall meet with such Clemency, and Indulgence
 from some, as will sufficiently fill the Gaps, and fill up the
 Interim of my Speech.
 If any think the Whole, or Part of what is here proposed,
 to be contrary to Reason and Justice, let them publish their
 Thoughts with Candour, and our Representatives give their
 sanction to the Truth that is Right. If any dissent from
 me in any Particular, it ought to issue from Conviction,
 that I pretend only to propose to, and not impose upon,
 their Judgment, and shall conclude with H. a. a. c.

I will myself remain Sir
 Your humble servant, J. W.

December 18, 1746.

170,000
 40,000
 130,000